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QUEEN'S UNIVERSITY
AT KINGSTON

KINGSTON ONTARIO CANADA



A
DISCOURSE

Concerning the
Love of our Country.

Preached at the
Parish Church of St. Peter's le Poor in
Broad-Street, January 20.

BEING

The Day of Publick Thanksgiving for King
GEORGE's Safe, Quiet, and Happy Ac-
cession to the Throne.

By the Reverend

Mr. JONATHAN SMEDLEY, M.A.

Rector and Vicar of Ringcurrane, Domestick Chap-
lain to his Excellency Charles Earl of Sunderland,
Lord Lieutenant-General, and General-Governor of
His Majesty's Kingdom of Ireland.

*Gens eadem qua Te Crudeli DAUNIA Bello,
Insequitur; NOS si Pellant; nihil abfore Credim;
Quam TOTAM HESPERIAM penitus sua sub iuga mittant.*
Virg.

L O N D O N:

Printed for R. BURLEIGH in Amen Corner.
MDCCXV.

C H A R L E S

Lord Lieutenant-General, and General-Governor of His Majesty's Kingdom of *Ireland*.

WHEN I had determin'd to make the following Discourse publick, the Nature of the Subject led me to dedicate it to your Lordship; having no sooner beheld *Britannia* in all her *Amiable* Lights, than I cast my Eyes upon *You* as one of her most considerable Lovers.

I was resolv'd also, my Lord, (as far as I *was* able) to do Justice, in this Dedication, to Your noble Birth and liberal Education, to Your great Learning, consummate Humanity, and many other Virtues and good Qualities, which have rendred You a *finish'd* Character in *this Age*; but I am prevented at present by this *One* Proposition, LORD SUNDERLAND LOVES HIS COUNTRY, the only Rival, which the *most* Beauteous and *accomplish'd* of her Sex could possibly have met with; and I wish, from the Time that You were deny'd Access, and excluded the Power of paying your Services, *more* Instances of this *noble Passion* had been shewn to our injur'd Island.

But I must leave this Scene, my Lord, for the Pleasure of beholding You as a *Philosopher* when the *Statesman* was laid down, and of following You (when retir'd from the Court and the Crowd) to your happier Privacy, with the most polite and wise of the Ancients as well as Moderns, and to admire that *Taste* which is sufficient to relish all the *Delicacies* of a studious *Solitude* and *learned Leisure*. And now, before I take leave of Your Lordship, permit me to join in those *heartly* and *unbounded* Demonstrations of Joy, wherewith *Ireland* expresses her self upon His Majesty's having declared You her *Lord-Lieutenant* and *Governor*; where, in Imitation of your Lordship, so many *Heroes* had the Courage lately to expose themselves, *Their All*, in Defence of the Religious and Civil Rights of their *Native Land*. With *Pleasure* I see them secure in the Possession of their *ancient Liberties*, and *again* free from the Danger of *Popery*; and with *Pleasure* I see Your *Lordship* also *dispensing* the Blessings of a *mild* and equitable Administration unto them, who *twice* within a *few Years* have been reduc'd to an *Extremity* of suffering, have been discourag'd in the *grateful* Remembrance of their *Dead* Benefactor, and desponded almost of ever seeing their present glorious *Living* One establish'd on the Throne. I am,

My LORD,
With all Duty, and Gratitude
Your Lordship's most Oblig'd and
Obedient Humble Servant,

JONATH. SMEDLEY.

Genesis, CHAP. xii. Verses 1, 2, and part
of the 3d.

Now the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy fathers house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee.

THESE Words are so obvious and plain, that I shall take no Pains to apply them to the Business of *this* Day; which is to return Thanks to Almighty God for the Quiet and Happy Accession of our *present* Glorious Monarch to the Throne of these Realms; by which Means *this* Century becomes remarkable (as the two last have also been) for a *most* extraordinary Event in Favour of *Great-Britain* and *Ireland*; God, who gave us the *Reformation* in one, the *Revolution* in the other, having, in a most remarkable Manner, brought over and established our *Protestant Succession* in *this*, and having given us a *King* who will once more make us a *Great Nation*, whose Royal Title and Power (deriv'd from *Heaven*, determin'd by the *Laws* of the Land) will make *his* Name Great, and *us* Prosperous, will render *him* a Blessing to us, thro' a wise, just, and mild Administration; and *thence* will engage God to bless *them* that bless *him*, and to curse *them* that curse *him*: God, who gave him his Authority, and who so *seasonably* sent him to
us,

us, to be our Minister for *Good*. In discoursing to you at this time,

First, I will give you the Reasons why we ought to be thankful for the Blessings which we celebrate to Day. And,

Secondly, Propose a Method to you of shewing your Gratitude to God upon this *happy* Occasion.

First, You ought to be thankful for the *Accession* of King GEORGE to the Throne, because the *serious* Designs of a *Popish Pretender* thereunto, and the laborious Schemes of *all* his Friends to introduce him to the Court and Crown of *England*, are hereby utterly disappointed, and come to a shameful End; which, had they taken place, an *Idolatrous* Religion, and an *unlimited* Government, had been *ever* our unavoidable Lot.

To prove the *latter*, I need only produce the *Example* of this Popish Prince's *pretended* Father; and the *sad* Transactions of *that* Time, when he was invested with Sovereign Power; and to prove the other, our *late* Danger of that *Titular Prince's* Success, in attempting to recover *his just and lawful Title, and Hereditary Right to the Crown of these Kingdoms* (as he arrogantly expresses it). It will be sufficient and satisfactory to any reasonable Man to consider that His Majesty, who has most Reason, and is most concern'd of any Man to know the Truth of this Affair, is of this Opinion, having more than once repeated this *publickly* to the People.* Nay, Can it be a Doubt? when, even to this Day, that poor Pretender lays an open Claim to the Crown; and has the *Front* to affirm, that her *late Majesty* favour'd his Expectations. Now to this, give me leave to add, that if all the Clamours lately rais'd against him were unnecessary, and nothing but empty Noise, that then vast Labour and Pains, both in Printing

* See the King's Proclamation for a Thanksgiving; and to call a new Parliament.

and Speaking, have certainly been lost ; and deep Stratagems, dark Designs, as well as numberless Overt-Acts ; new Friendships contracted, old ones discarded, and Life and Fortune hazarded, and lost ; an hasty *Peace*, a ruin'd Trade, and vast Sums of Money sunk and expended ; these have been nothing but ludicrous Amuzements and trifling Mysteries of State.

But, since *France* proclaim'd him *once* a King, and neither that, or any other Nation, ever took sufficient Methods to make him renounce his Title, and lay down his Pretensions ; since at a late Treaty of Peace he *assum'd* to insist on that Title ; since *that Hand*, which only is able to succour him, was still possess'd of all its Warlike Force, whilst ours was enfeebled, and every where disarm'd ; since his *Enemies* here were generally disgrac'd, and Power and Riches conferr'd upon Multitudes, which were, by Principle, by Education, by Interest his Friends ; nay, since his Abettors, of all sorts, in these three Kingdoms, have appear'd with that bold Cheerfulness lately, which nothing but such a well-grounded Expectation could animate them withal, especially when the Grand Alliance was broken, and one Guarrantee only for the Succession in the Illustrious House of *Hannover* (and that with great difficulty) obtain'd ; since *such* an indefeizable Hereditary Right was every where preach'd, as could only favour this *spurious* Assertor of an empty Title ; and the Feizibleness also was advanc'd of removing the most Sacred Security against him, the *Oath* of *Abjuration* ; the Obligation to which was declar'd invalid in its own Nature, or at least to be *Parliamentary* only, and therefore of no eternal Duration ; and since all this so far prevail'd in these Nations, that his Title was publickly avow'd and maintain'd in the most *mix'd* Societies and Multitudes ; Lastly, since the greatest Security of his Absence was the bare

Word

Word only of a certain great Monarch, I must conclude, that we *were* in Danger of this Impostor, and accordingly I give God Almighty *my* most sincere and hearty Thanks and Acknowledgments for this our *Glorious Deliverance*, exhorting every *true* Protestant to do the same, hoping that no Person (or his Interest) will be any ways countenanc'd, who ever embark'd in so abominable a Cause.

Secondly, We ought to be thankful, 'not only upon the Score of God's having disappointed a *certain* Papist of an *uncertain* Birth, but because that out of the boundless Store of his Providence he hath sent us our *own Lawful* Sovereign of the *Reform'd* Religion, One, who is a sincere and powerful Friend to the Protestant Cause in *General*, who Conforms himself unto, and will ever protect and defend our *particular* Constitution in Church and State, as by Law establish'd; One, who is of a mild and tolerating Temper, tender to our unhappy Dissenters (for Rigour and hard Usage converts no Man) whose Princely Virtues are an Ornament to the Crown that he wears, and whose Royal Progeny are a *noble Pledge* of our future Security from Popery and Arbitrary Power.

But *Thirdly*, You ought to be thankful for the Blessing of this Day, because that it was without *Blood* or Disturbance conferr'd upon you, and a Means is hereby afforded to *heal* all your past Animosities, and to reconcile every Party-Division: And indeed if we look soberly back, and behold the *armed* Hands abroad, and the *open* Hearts to receive the *Pretender* at home, we may say in the Language of *David* (now that we are deliver'd) really we are like unto them that *Dream*; for in wonderful Occurrences, where we are hurry'd from an Extremity of Melancholy and *Fear*, to a *Demonstration* of Security; it is rather like a sleepy Vision at first, than a *true* Enjoyment of the happy Scene. Let us all therefore
say,

say, *Praise the Lord, O my Soul, and all that is within me, praise his holy Name.* For certainly *this is the Lord's doing, and it is marvellous in our Eyes.* I have been the longer upon this Head, because that so many wicked and ill-designing Men, contrary to all *Obligations* Civil and Religious, forgetful of their Duty to God, their King, and their Neighbour, industriously advance the contrary; and disperse the falsest Surmises, the openest Affirmations of *Danger* to our Constitution from *Him*, who so miraculously has deliver'd us: But *thus* they treated his Great and *Glorious* Predecessor King *William*; and God forgive them for doing them both.

Secondly, Now the best way in this Case to shew your Thanks and Gratitude to God, your great Benefactor and Deliverer; is to *Love* him; and to *Obe*y that King, whom in so *wonderful* a manner he hath set over us, to be Religious first, and then to preserve a *national* Integrity and Courage, since *there is no Nation which has had God so near them as you have had.* To exert on all Occasions an honest *English Publick-Spiritedness*; In short, to shew (free from Self-Interest) that in all your Actions you may be truly said to *love your Country.*

It is to be very much admir'd, that whilst our Philosophers and Divines have so agreeably entertain'd the World with most beautiful and persuasive Discourses, about the Lawfulness of Gratifying, or the Reasonableness of Subduing the Passions and Affections of our Mind; they have not with more Constancy treated, or with more Peculiarity enlarg'd upon *that* thing which so justly employ'd the warmest Language, and brightest Oratory of the Ancients, and which deserves the closest Consideration of the Moderns also, I mean the *Love of our Country.*

A *Love* which will bear all the Strokes of Eloquence and Rhetorick, which is the Dictate of Nature and Religion, and to which the liveliest Fancy, the strongest Inclination, and the best the honestest of Services, are, all of them, for ever Due. I am very well appriz'd that such an Attempt as this, will be esteem'd by some Persons a fitter Concern for a Politician than a Divine; and more becoming a feign'd Declamation in the Schools than a real and serious Discourse from this Place. But notwithstanding this, such a Practice will no doubt be found to be both necessary and justifiable, when *Religion* is known to make the greatest Figure in it, and when a right Regulation, and due Application of the noblest Passion of our Souls is hereby made the Exercise of our Industry and Care. For if an Heathen was allow'd with *Truth* to affirm that the *Love of our Country* is to be preferr'd before every thing, but the Gods; the Service sure and Honour of the Christian Deity must (without much Charity) be esteem'd to be the first and chief Thing intended in this Argument by a Clergyman, or Christian-Priest: The most Pious and Learned of whom cannot but think it a pleasant as well as proper Undertaking; since it is propos'd to stir Men up to *Life*, and to Sincerity in the lawful Prosecution of a *Passion*, whose *Object* is our *Native Land*; and whose *End* is the inestimable Enjoyment therein of the Benevolence of God, of Nature, and of Men. Is any thing more Necessary, is any thing more Important, than a secure and quiet Possession of our Religious Rites, and Civil Properties? Is any thing more agreeable than a peaceful and undisturb'd Participation of those Comforts of Life, which our own Industry at home, or Commerce from abroad supplies us withal? Is any thing, *Lastly*, more valuable than the Pleasures of Friendship,

ship, or the unmolested Privilege of Domestick Oeconomy and Love? Now all this is the infallible Result of that *generous Doctrine* which I propose to insist on, and to recommend to your Meditations to Day; -conceiving that a Man cannot do *greatly* amiss, who, free from any particular Reflections upon Men, with good Nature and Manners, with Christian Decency and Temper, and in peaceable Language and kind Address, exposes the base Artifice of *those* who under Pretence of serving the Common-Wealth sacrifice and prostitute all that's Valuable and Good, every thing sacred and profane to Ambition, to Avarice, to Party, or Revenge: Or who, on the other Hand, in lively Colours and attractive Images, sets forth the *real Patriot* and his Merit, whom no Advantages, no Losses, no Sufferings, no Reward can oblige to act upon a private Principle, and inconsistent with the common Good of his Country. Had it been customary always from the Pulpit, and cou'd it have been done with true Courage and Honesty, free from Heat and envious Observations, thus to press upon every *English Minister of State* a *Spirit* of this Sort, such as remarkably once animated ancient *Rome*, how few Foreign, how few Civil Wars had we seen? How much Blood, how much Treasure had been spar'd? How had Religion flourish'd, Trade encreas'd? How much wider had the Esteem or Dread of *Britain* been propagated abroad, how greatly had Love and Unity been cultivated at home? How free from some vile Characters had our History of *former* Times been, and how few Subjects of Indignation and Resentment had some late Years supply'd Posterity withal? In speaking to this Subj ect,

First, I will shew you from natural Reason and Example, that every one shou'd be always warm'd with the *Love of his Country*.

Secondly, I'll describe the Person who may be said to Love his Country. And,

Thirdly, Lay before you the particular Motives, which we of these Realms have to Love our Country of *Great Britain*.

First, We are instructed in the General Love of our Country from the Dictates of Reason and Natural Affection; for our Country is our common or original *Parent*, and Tenderneſs, and Bowels, Good-nature and Love, are but the juſt Retributions for *Exiſtence* and Life; which being literally receiv'd by the firſt Man from the Ground, defends both ſacred and profane Authors from any Impropriety when by them we are ſtil'd *the Sons* of the *Earth*: Eſpecially ſince by a long Communication of its Growth and Product, it has been actually aſſimilated into the Subſtance of Mankind. Now wherever are to be trac'd any Footſteps of *Origination*, there is always a Demand upon our Duty and Affection, and therefore no Man can deſerve either Life or Nouriſhment at that time wherein he is not acted by a true *Love of his Country*: His Country, the Place and Source of his Nativity and Birth.

Secondly, As Nature and Reason dictate this general Duty to us in Reſpect of *Creation*, ſo they do in Reſpect of *Conſervation*; our Country contributing not only to our Being, but to our Well-Being; giving us Food and Raiment, answering, by the Providence of God, all the Demands of a proſperous Health, or an invalid Conſtitution, producing Bread to ſtrengthen, and Wine to gladden Mens Hearts; how amiable then ſhould our *Country* be in our Sight, which from the Womb to the Sepulchre is a conſtant common Good unto us, adminiſters to our Joy and Comfort whiſt living, and is the ſecure and quiet Repository of our Bodies when *dead*. And this laſt Circumſtance,
upon

upon this Subject I cannot omit; Men generally with equal Earnestness desiring, that where in Life they have flourish'd, in Death they may be at Rest; and that their Ashes, their Bones, may return to the same Dust from whence they came. To this End were Vicarial Sepulchres instituted, when the Body was not to be procur'd; and for this Reason were *real* Sepulchres honour'd and held sacred by the Owners, as the Temples of their Gods. *Jacob* first, and then *Joseph* afterwards, took the Security of an Oath from their Children in *Egypt*, to have their Bones carry'd up to be interr'd in *Canaan*; and when *Nehemiah* laments for *Judea*, 'tis for the Land of the *Sepulchres* of his Fathers. The *Jewish* Rabbies, in Imitation of the Heathens, have been fabulous in regard to *Israelites* bury'd out of the *Holy Land*; and the Custom is still frequent of bringing dead Corpses from afar to the Tombs of their Ancestors; a *Love to our Country*, being insinuated from an Observation taken both from the Living and the Dead: And the Reason of the latter is the Hopes of an Hereditary Security, that the Remains of their Mortality shall lie undisturb'd 'till the last great Day.

Secondly, That common Reason *strongly* inculcates the *Love of our Country*, is plainly made out from an Observation of those particular Humours and Desires, which naturally attend us as the Inhabitants of a particular Portion of the Earth; which Inclinations, &c. arise not only from its Situation and Climate; are owing not only to the Temperament of the Air, or the Disposition of the Soil; but to the Nature of the *Community* in general, and to the particular Influence that its Religion and Manners, Laws and Sciences, and other Use of Things have upon our Bodies, as well as Minds; every Man preferring his *own* Native Land to every other Land, and refusing as much to be

be thought any *other Countryman*, as to *be* any other *Man*. To which purpose we find that private *Persons* have not only enter'd the Lists in Praise of their Country; but that Kingdoms have contested with Kingdoms, for their Antiquity, their Fruitfulness, and their Fitness for the Reception of Man; and have defended these by their Historians and learned Men, as much as they have done their *Liberty* and *Property* by their Soldiers and Generals; and although *Greece* arrogantly once assum'd a Pre-eminence to her self, of presumptuously imposing the Name of *Barbarous* upon all other Nations; there are few People however born under so intemperate a Climate, who breath in so thick Air, or are doom'd to so ungrateful a Soil, as not to find Reasons of Self-Satisfaction and Content, nay, of *Preference* in some Cates to many other Places of the World; which Merit is with Universal Constancy asserted, and any invidious Reflexions of a *National* sort, with as Universal a Warmth, resented or chastis'd, and this I say from a *Natural* impulse, God Almighty having implanted in us favourable Opinions of our selves, and of those Things which have a near and necessary Relation to us; and therefore since by the Wisdom and Power of God it is so order'd, that a different *Genius* obtains in the several Parts of the Globe, and that the Features of the Body not only, but the Dispositions of the Mind, and indeed many Affairs of *Life* are so incommunicably Distinct, that neither Time nor Travel, Art or Industry can remove them from one People, or impart them to another; the World had been a Place of Universal Discontent, Envy and Oppression, hadn't Nature taught us every where to *Love*, and to be easie under our particular Inheritance and *Lot*, and therefore we must say that it is *Unnatural*; and conclude that a Man has forgot himself, forgot

got *the* Original Law and Reason of Things, nay that he is an Exception to his whole Species, before he can deserve an Imputation *Different* from this.

But *Thirdly*, not only Reason, *Example* also every where enforces the *Love of our Country*. For, as Banishment abroad, or *Slavery* at home, are justly, next to Death, reckon'd the greatest of Evils; so we find all the ancient Historians and Poets employing their brightest Thoughts, and politest Language, in praise of *Liberty*, and the Blessings of Tranquillity and Plenty under their *Paternal* Roof. What admirable Encomiums, what Raptures and Panegyricks has the World been oblig'd with, from the many noble Actions of *publick-spirited Heros*, who have liv'd or dy'd in the Defence or Protection of their Country? What E-
 lequence and Learning, what Courage and Fortitude, what Magnanimity and Patience, what Wisdom and Policy; in short, what *Virtue* has not been gloriously exerted and shewn upon this Subject? When *Laban* had a mind *artfully* to conceal a long Ill-treatment of *Jacob*, whereby he oblig'd him secretly to *fly* from a Community with him, he Palliates it with this disguise; *thou didst it*, says he, *because thou sore longedst after thy Father's House*. And again, the *Love* to ones Country is so remarkably set forth in the Person of *Hobab*, *Moses's* Brother-in-Law, that I should do you Injustice not to recite it now; because, that all the Rhetorick of that Divine Person, inspir'd from above, taught of God, and Skill'd in all the Learning of *Ægypt*, could not easily perswade his Brother to *leave home*, and to go with him, and share in the Dividend, even of a Kingdom, a Kingdom promis'd of God, and flowing with Milk and Hony; no, he would depart to his *own* Land and to his *Kindred*: To confirm whose Choice from Prophane Authors would prove of a tedious Nature, for the
 several

several sorts of præmiary Crowns, the Pomp of Triumphal Arches, Statues rais'd, Medals struck; the Pecuniary, the Honorary Rewards conferr'd by Antiquity upon the *Brave* Defenders of their Country, or the Enlargers of her Territories, swell their valuable Volumes to such a Bulk in the learned Languages, that it is only fit to be mention'd here, their fond Regard to these Men extending even to the other World, having allotted a peculiar Station in the happiest Heaven, as well as Deify'd the *Hero* on Earth, who died in the Cause of his *Country*; the prevalent Love of which may be observ'd from hence, that that Condition of Life which to one Man in his way of thinking becomes burthensome, nay, insupportable; shall, when put into this Light, be easie and joyous to another; for hence, with amazing Alacrity and Cheerfulness, do some Kingdoms undergo *Slavery* and hard Usage; the Tyranny of an Arbitrary Monarch, the Unkindness of illiberal Nature, or the hard Necessity of Indigence and Want, forgetful of an happier Neighbourhood, and Thoughtless of any Endeavour to get thither. But what an useful Instruction is this to a Person who breaths *Liberty*, and lives under the benign Influence of *Property*, Plenty and *Ease*, to Value and to Support such a *favourite Constitution* of Heaven, and to prevent or defeat any ungrateful insidious Fellow-subject, who would import *the* unwelcome growth of the other *foreign* Climate, into a more *blessed* Region (a *Fortunate Island*) and would endeavour to *Naturalize* it there.

Fourthly, I cannot but recommend the Love of your Country to you, from a Consideration of the Importance of the *Liberty* of a People, which unless this *Publick Spirit* is diffus'd through a Kingdom, is but too likely to be in Danger. *Liberty!* that grand Article of Contest in all the World. *Liberty* the darling Blessing of
Man.

Mankind; remove which, and Riches are less Eligible than Poverty; Plenty than Want; nay Life than Death; and without which there can no Enjoyment properly deserve its Name. 'Twas to this End that Men form'd themselves into Politics and Governments at first, and shared the Pleasure, and saw the Beauty of Liberty more, as sociable and regulated Creatures, than as wild Inhabitants of the Earth. For this End they afterwards armed themselves against foreign Invaders, or Domestick *Tyrants*; for this End they became Industrious, Valiant and Wise; for this End, in short, in a great measure Men thought they liv'd, and to establish or retrieve their Liberty they *often ventur'd*, sometimes freely chose to die. But oh! what a Field of Argument is here, should I indulge myself? how would Reason crowd in upon you? how would Example incumber you? with what Glories and Attractions would *that* Goddess shine, to whom *Ancient Rome* built Altars and Temples, and *Modern Rome* has substituted less worthy Saints in her Place? and with what Frightfulness wou'd you behold that Fiend *Slavery*, her Opposite, represented unto you? how powerfully wou'd your Souls be struck, with the sad Apprehension of wearing Chains at the rigorous Will of another, and of parting with your *Property* whenever he Commanded? what Horror, what Aversion, would the Project of an *Inquisition* or *Bastile* create in you? and in how delightful and pleasurable Colours would appear the happier Privilege of being govern'd by gentler Methods, by Laws to which *you* your selves gave your *own* Consent? It would be a noble Entertainment no doubt, if done by a Person equal to the Undertaking; for then, if ever, wou'd you be fill'd with Admiration, and most sensibly affected with what I am advancing; when you beheld *Englishmen* not only but Foreigners, the Ancients not only but Moderns, the *Scythian*, the *Roman*, the *Greek*, the *Britton*, all

of them employing their Understanding, their Strength, their Riches and whatever they're possess'd of, for *Liberty*: Hence in a different Light shine *Cato* and *Cæsar*; *Themistocles* and *Alexander*; *William* and *James*; justly are these stil'd the *Spoilers*, and those the *Fathers* of their Country, the Tutelar Angels of Nations, and good Genii of Men. How could I animate you on this Subject with *Gracchus* against *Hannu*; and the inimitable Beauties of the best *Roman* Historian, inspir'd here with the Cause of *Liberty*. How welcome would the Account of the *Grecian* Wars be, where they died Man by Man, surrendred Town by Town, to oppose the *Universal* Monarchy of *Philip*, and to maintain their *Ancient* Liberty and Right; what Memorable, though *Fruitless* Efforts on this Head would *France* afford us? but how much more successful, God be thanked, have our *English* Endeavours been? Give me leave then to conclude this Consideration with two Instances only of Great Men, who were eminent Examples of *Suffering Punishment*, for having betray'd the *Liberty* of the People. 'Twas hence that *Manlius* was thrown down Headlong from that Capitol, which he had most gloriously defended, and preserv'd not very long before. Down, with this remarkable Infamy from his Executioner; When you repuls'd the *Galls* (the *French*) said he, you were *Manlius*, but now that you have enter'd into different Measures, you are a *Gall* (a *Frenchman*) to us.

And hence, *Secondly*, did God himself revenge the Male-Administration of *Shebna*, in *Isaiab*, chap. 22. v. 15. whose Words I shall only repeat now, and leave them to your own private and serious Perusal. Thus saith the Lord God of hosts, Go, get thee unto this Treasurer, even unto *Shebna*, which is over the house, and say, What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself

on a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee, like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lords house. And I will drive thee from thy station, and from thy state shall be pull thee down.

It has been necessary for me thus to enlarge upon this Head of *Liberty*, that I might fully animate you with the Love of your Country; because, whenever this Principle is lost, a Nation becomes so far infatuated, as to act upon *disquiet* and *factious* Motives; upon Self-interest or Party Malice and Revenge; upon Ambition; and the Love of *new Things*, or some other wicked Design; and are thence inclin'd to *disturb* their lawful Governours, in the peaceable and just Administration of Affairs, which Management can end in nothing but Severity or *Tyranny* in the Prince, and Confusion and *Rebellion* in the People; and either way the Blessing now mention'd will infallibly be *remov'd*, and indeed, every thing that is valuable and good. I speak this with no particular View now, because there is no room (God be thanked) for any Suspicion of this sort in our *King*, nor in the best and far greatest Part of his *Subjects*; and I hope that every one of them will avoid the *black* Character of being reckon'd *Undutiful*, or *Ingrateful*. For as His Majesty had the entire *Love* of all His Subjects in *Hannover* (after *Titus*, the most of any Prince that I ever heard of) as he came not hither for want of *Power*, *Riches*, *Fame*, or *Grandure*, but to secure us from Idolatry, or Flames; from Slavery, or Exile; and as he has promis'd (than whom no Man is more Sacred to his Word) that our *Property* shall be as dear to Him, as it is to our selves; so I cannot conceive, I say, that after this, we should forget the Rules of *Hospitality* and good Nature to a Stranger, of Thanks and Gratitude to a Benefactor, of *Love* to a Person so nearly related to *that Royal Family*, which many

Years have been our chief *Governours*, and of Duty to *God's Vice-gerent*, our Lawful and Rightful King, as to foment any Disturbance or Uneasiness during his Reign. No; far be such Attempts in Thought, Word, or Deed, from a Rational and Civiliz'd People.

The last Argument, whereby I shall reecomend the Love of your *Country* to you, shall be from a short Consideration of the Case of *Banishment*; on which Occasion, altho' a famous antient Author said, That a *Fool* is exil'd, a wise Man travels; yet (as I have observ'd before) next to Death, this was ever reckon'd the greatest of Evils, and was annex'd always to the most enormous of Crimes. Nay, consider, is not Death *now* a softer Punishment, when you must neglect the Service of your God, or be oblig'd to serve him after an unknown manner; when your Body is either confin'd to the indolent Pain of Idleness, or to the more accute one of hard Labour and involuntary Sweat; when you must bear the Inclemency of a Climate that you are not accusom'd unto, and either starve or submit to an ingrateful Diet; when new Laws, new Customs are dispens'd to you by the *arbitrary* Will of another; and instead of your own *Vine* and your own *Fig-Tree*, you must sow, but not reap; bind, but not gather into your Barns; and lastly, what a miserable State is this, when the Anxiety of your disconsolate Mind affords it but too much Time for Meditation on these Things.

Think but of this, think of an Invasion, of a Civil War, of less happy Nations of the World, and of unfortunate Fellow-subjects now in *Constantinople* or *Tunis*; and then put a right Value and Love on the Peaceful Blessings of your *Native Land*. How low, how wondrous low is Holy *David* sunk, when he bewails his dwelling with *Mesech*, and his Habitation among the Tents of *Kedar*, and how bitter his Tears when he remembers thee O *Sion*? but then how rapturous his Exaltation, how like a *Poet*, like a *Prophet*, like *David* himself does he
bring

bring *Israel* out of *Ægypt*, and *Jacob* from amongst the *strange People*; the *Sea* saw that and fled, *Jordan* was driven back; the *earth* trembled at the presence of the Lord, at the presence of the God of *Jacob*. Nay, so just a Notion had the Almighty of the Affliction of Banishment, that in *Shallum's* Case, *Jer. ii.* when the Prophet himself had been eloquent and moving, he makes God in his own Person, add, *He shall not return thither, that is to his own Country any more.* With which Subject this inspir'd Person is so pleas'd and possess'd, *Cap. 23.* that when he treats of the greatest Blessing that ever Mankind was concern'd in, our Redemption by our Saviour Christ from the Power of Satan, and Slavery of Judaism; and of our being brought by the Gospel to the glorious Liberty of the *Sons of God*; he expresses it by the Analogy of our being brought from the *North*, and all Countries, to dwell in our own Land. Shall this Person then, in inexpressible Sorrow, lament the Captivity of *Judah*? Shall *David* venture his Life, and *Decius* chuse to die in Defence of his Country? Shall Age and Sex in this Cause be overlook'd, Banishment supported, Poverty endur'd, and the loss of a Limb, the loss of Life be accounted meritorious and brave; and can we be either wanting in this Duty our selves, or tamely suffer others to disgrace, or betray our Country; our Country, the Place of our *Nativity*, the Place of the *Sepulchres* of our Fathers! No, for Shame let it not be done!

Secondly, That Man may be said to Love his Country, who, if a private Person, strives in his Station to advance the true Interest of it by a constant Tenor of speaking and acting, and by opposing all Practices, as well as Principles, which tend to the Dishonour or Prejudice of it. Whose Integrity is secure from being byass'd or brib'd, from being aw'd or threaten'd into any one Act or Deed oppugnant to his own sincere Opinion of its Safety, and Honour; who to his utmost is ready with Life and Fortune to support and defend it; and who, instead

instead of fomenting, endeavours to heal every Party-Division, and to remove every Odium, which may divide his Fellow-Citizens. Again, That Man *Loves his Country*, who, when possess'd of a publick Character or Employment, when distinguish'd by Power, Station, and Wealth from the *Number* of his Fellow-Subjects, post-pones the gratifying of his *private* Interest, Ambition, or Passion to the promoting of the publick Welfare and Good, who renounces Honours or Riches, ventures Health or Life, and refuses no Fatigue for the Safety of it, who is watchful over Enemies, careful of Friends, frugal of the publick Treasury, tender of our publick Blood, and with equal Honesty and Caution makes a Peace, or engages in a War; who neither screens a Criminal from publick Justice, or envies, or denies the Deserving their utmost Rewards. But this is so obvious to every one, and it is so difficult a Matter to avoid being thought Particular, that I will only add that no Character was ever represented more odious by the Ancients, and is really so in the Sight both of God and Men, than *his*, who did not Love, who *betray'd his Country*; than his, who made an inglorious, unsafe Peace abroad, or created a Civil War or Disturbance at Home; who rais'd or fomented Parties, embarrass'd Funds, embroil'd the Senators, fir'd the Commons, ruin'd Trade, and was to *Foreign* Princes a *Pensioner*: Than his who procur'd the Advancement of evil Men to Posts of Trust and Importance, who serv'd himself only of the present Prince; and for the same Reason, wou'd serve either the good or the bad that shou'd come after him; Such Men as these, I say, have been the constant Mark of Infamy and Reproach from Age to Age. And therefore,

Thirly, I'll shew the Reasons why we ought to Love our Country of *Great Britain*. And here how justly may my Fondness be indulg'd to my native Land, who, if a temperate Climate, a fruitful Soil; if *Purity* of establish'd Religion, and Felicity of civil Government; if *Plenty* and *Property* be

valuable, have fair Pretences for the warmest Love, the justest Praise; Oh! *Britain*, how endless, how envy'd is the Detail of thy Glories! Free from Popery; free from Slavery; *secure* thy Self; the *Arbiter* of many Kingdoms! How have thy Fleets commanded the Ocean, thy Armies over-spread the Land? How have Princes sought thy Favour? Thy Enemies trembled abroad, thy Enemies been disappointed at *home*? How gloriously have thy adventurous Sea-Captains perform'd their Toil? and thy more successful Land-Forces (thy Ornament, *both*, and Defence) been conspicuous for Constancy and Courage; been Brave, when the Name of a Soldier was almost a Disgrace; Brave (tho' disarm'd) in Defence of the Constitution in Church and State, of the *Liberty* of *England*, and the *Succession* in the Illustrious House of *Brunswick*: Well knowing, that for what they ventur'd their Lives abroad, they ought to venture every thing at home. Can he be an *Englishman* then who does not value himself on this? When his Island Balances the Continent, and gives Laws to the most distant Sea? Thus whilst we are blessed beyond other Nations with the boldest most successful Generals and Admirals, with the wisest Counsellors; what Thankfulness is due to the Kindness of Heaven, what Returns are sufficient, especially since by the *miraculous* Accession of King *GEORGE* to the Crown (which will render this Day for ever famous in History) all these Blessings are now firmly secur'd to us, and to our *Posterity* for ever more; and the last Expectations of the *Pretender* and his Friends put to an End. Lay it to Heart then, ye happy Subjects of *Britain*; remember some late dangerous Attempts for a *Popish* Successor; consider the Administration of *Eightry Eight*, and by way of Thanks and Gratitude to Heaven for these Benefits, shew your selves in constant Acts of *Charity*, a most exalted Charity, that for your *Country*; be tender of her Unity; support her Dignity; cultivate Peace; encourage Honesty; promote Trade;

pay Taxes chearfully; adhere to Christianity, the Reformation, and particularly to the Church of *England* by Law establish'd; honour and obey the King, and encourage Loyalty and Religion: Be favourable in your Opinions, and cautious of censuring one another, especially your Governors whether in Church or State; and remember that it is more now in your Power to be Happy and Safe than ever, and to be the Glory of the whole Earth: And this do from one Consideration that I have not yet offer'd, *viz.* That Disloyalty and Faction, and an Opposition to what God himself has so wonderfully brought to pass; that Murmurings and Ill-will at the Government, and Hatred and Rage to one another; that Irreligion, and Ingratitude, will provoke God to visit you in as severe a manner as formerly he has done, and to remove your present invaluable Blessings from you. Rejoice then as *Englishmen*, your King's a Protestant, is powerful, and valiant, and tender, and just; in the most critical Minute has God Almighty put your Sceptre into his Hands; and for a lasting Security against any Popish Claimant to your Crown, he has bless'd him with a numerous and hopeful Issue from his sacred Loins. And *far, Lastly*, be any Distrust remov'd from us now, since the very same Instruments are again employ'd, who humbled the Power of *France* and *Spain*, (in Alliance) before *France*, your known Enemy from the Foundation of your Government; and your too powerful Rival in Foreign Trade, and the Dominion of the Sea.

Say then with *David*, *This is the Lord's doing, and it is marvellous in our Eyes, and therefore praise the Lord for these his doings amongst us, the Children of Men; To whom, for our Lawful Successors, our Religion secur'd, our Laws establish'd, our Liberty enjoy'd, and the prospect of Wealth and Prosperity, be all Honour and Glory now and for evermore. Amen. Amen.*

